THE Reconstructionist

Vol. X. March 17, 1944 Adar 22, 5704 No. 3

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REALITIES AND VALUES

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Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Israel's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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EDITORIALS

THE POSTPONEMENT OF THE PALESTINE RESOLUTION

THE Joint Resolution for a Jewish Commonwealth in Palestine, the introduction of which in Congress was so heartening to Zionists, has struck a snag. General George C. Marshall, Army Chief of Staff, urged at a closed hearing of the Senate Foreign Relations Committee that action on the resolution be postponed, "for military reasons." What these military reasons are was not disclosed, but we can infer them from the nature of the dispatches sent to the Committee from the various Arab states. Though General Marshall appeared before the Senate Committee before these dispatches were received, he must have been aware of their contents. Of these, the dispatch from Iraq, is most revealing. Iraq, it must be recalled, was the state where Arab leaders had stirred up armed hostility on the side of the Axis. It switched its support belatedly to the United Nations when it saw that it had bet on the wrong horse. It has made no significant contribution even yet to the victory of the United Nations. This same Iraq has the impudence to say through the Presidents of its Senate and its House of Deputies:

"We understand that a resolution has been introduced in your House calling upon the United States Government to intervene and to take action necessary to secure the opening of the doors of Palestine to unrestricted Jewish immigration. . . . We do not know if you realize that this is tantamount to a request that the United States of America declare war on the Arabs of Palestine. . . ." It declares that the implications of the resolution are: "1) the elimination from Palestine of 1,000,000 Arabs, 2) the consequent hostility to the United States of America of every Arab throughout Asia and Africa, 3) the handing over of all the holy places of the Moslems and Christians to the Jews."

One's first reaction to the news that the army, apparently with the approval of the State Department, has urged postponement of action on the Palestine Resolution is one of bitter disappointment and resentment. We seem confronted with another Munich. After our government's expressed interest in the Jewish refugee problem, it apparently acquiesces in the implementation of the British White Paper as a concession to Arab blackmail. If our government can strike a sinister bargain with lying Arab states, permitting their veiled threats to carry greater weight than the loyalty of the Yishuv to the cause of the United Nations, what hope is there for the Jewish people?

But more mature consideration reveals that the situation is not as dark as would at first appear, provided we Jews hold our nerves and do not yield to panic. Let us bear these facts in mind: 1) we are apparently on the eve of the most decisive action of the war, an invasion of Europe from the south, east and west; 2) the invasion from the South must be based on North Africa and other Mediterranean countries that are dominated by Arabs or other Moslems; 3) the army is naturally concerned to protect its rear against sabotage by the local communities; it therefore cannot afford to assume that the Arabs are bluffing when they insinuate that the adoption of the Palestine Resolution will be interpreted by the Arabs as an act of war and will, by implication, lead to hostile acts by them.

Nevertheless, in the face of these facts, *Chief of Staff Marshall does not ask the defeat of the resolution but its postponement.* It is quite apparent that he and the State Department do not oppose the resolution on Palestine but want to postpone the issue until such time as the success of the United Nations invasion of Europe from the south is assured. They know that they are being held up by blackmailers. They know that the cause of the Jewish Commonwealth is a just one and has impressed itself as such on the Senate Committee and on public opinion generally. But the establishment of a Jewish Commonwealth in Palestine is contingent on the victory of the United Nations and nothing must be permitted to endanger that outcome. Our government's policy thus seems to be to yield to the demands of the Arab blackmailers at the present time on grounds of expediency, but to leave itself a free hand for whatever policy it may wish to adopt eventually with regard to Palestine. Meanwhile we may be sure that the unwelcome necessity of yielding to Arab blackmail at the present time will be resented by our government and will do the Arabs no good in the final pay-off. Their thinly veiled threats underscore the contention of the Zionists that the Yishuv is an oasis of loyalty in an Arab desert of disloyalty and treachery to the United Nations' cause.

This of course does not mean that Zionists must now sit back and wait. The closing of further Jewish immigration into Palestine, even though this will probably only be temporary, puts upon our government the responsibility, in accordance with its avowed interest in refugees, to make other provision, at least temporarily, for those Jews whom it might have aided to escape to Palestine if immigration were unrestricted as urged by the resolution. Zionists and all loyal Jews should see that this responsibility is met if the Senate Committee postpones action as recommended by the Army. Moreover the agitation for the Jewish Commonwealth must go on. The public must continue to be informed and must be enabled to interpret the present situation correctly The lies of the Arab statements about Jewish intentions to expropriate Arabs and take over all Moslem and Christian holy places must be denounced. Doubtless, the American Zionist Emergency Council is even now laying plans for adjusting its policy to the new situation. It must have behind it a growing, alert, and disciplined body of organized Zionists This is no time for defeatism, for we are nowhere near defeat. The Arabs may have won a skirmish, but if we are loyal, persistent and active, we shall yet win the war and establish a Jewish Commonwealth in Palestine.

A SYMPOSIUM OF YOUNG AMERICAN JEWISH WRITERS

IF, at this late date, American Jewry required proof of the disintegration of Jewish life and the crying need for a thorough-going recon-

struction of Judaism, the current issue of the *Contemporary Jewish Record* affords that proof. In a Symposium entitled "Under Forty," a group of American writers of Jewish extraction answer a number of questions asked them by the editors of the *Record*: Have the writers formed a conscious attitude toward their heritage? Are there real differences between works of Jews and non-Jews? Are the Jews more responsive to certain themes or ideas? Has anti-Semitism affected their attitudes or their work?

The answers published are, on the whole, the most devastating indictment of present-day Judaism one could find anywhere. Writers like Alfred Kazin, Muriel Rukeyser, Howard Fast, and Clement Greenberg, all of them American Jews "under forty," gifted, creative artists, lash out mercilessly against the dismal sterility of American Jewish life. Those who are concerned about the future of Judaism in America cannot afford to ignore their statements.

The picture is not completely black, of course. Jewish suffering has rendered the Jewish writer, in some instance, more sensitive to cruelty and injustice. Albert Halper writes: "When I sit down to write a story, or novel, with yesterday's headlines still printed on my brain, I hear the cries of five million expiring Jews outside my window." Muriel Rukeyser puts it this way: "Once one's responsibility as a Jew is really assumed, one is guaranteed, not only against Fascism, but against many kinds of temptation to close the spirit." Ben Field found that he "had made some growth toward understanding the little people, the little Jews who are always among the first victims of Fascism. Delmore Schwartz found that being a Jew helped him to understand what it meant to be rejected: "the fact of being a Jew became available to me as a central symbol of alienation." Isaac Rosenfeld claims that the Jew is "a specialist in alienation."

We may infer from these quotations that being a Jew is not a complete loss; it is not all liability. It serves the artist in some way. But reading the full texts of these "confessions" reveals that all of this is the product of anti-Semitism. The external problem of the Jew is felt; the inner problem exists for hardly one of the writers represented. They know the power of evil which prevents them from being purely *human*: they suffer not at all from the forces in our society which keep them from functioning as *positive Jews*. And the reason is that they have no desire, they experience no need for Judaism or Jewish life. This lack of interest or desire may be traced, in almost every case, to the fatuous, puerile or utterly obnoxious kind of Judaism on which they were reared.

Muriel Rukeyser relates that in her home, "there was not a trace of Jewish culture that I could feel—no stories, no songs, no special food. . . . There was no mark of Judaism in my childhood home except for a silver ceremonial goblet. . . ." She went to Sunday School and was bored by "the digests and easy versions of Jewish history. . . ." The Jews she knew "wished, more than anything else, I think, to be invisible." Alfred Kazin says: "I have been most deeply influenced by my struggle against a merely imposed faith, and against a sentimental chauvinism." He learned long ago that he "was Jewish without being a part of any meaningful Jewish life or culture." Lionel Trilling adds: "I cannot discover anything in my professional intellectual life which I can specifically trace back to my Jewish birth and rearing. . . . As the Jewish community now exists, it can give no sustenance to the American artist or intellectual who is born a Jew." Louis Kronenberger maintains that "nothing stems" from his Jewishness; "creatively my Jewishness has been a fact rather than a force." Howard Fast says that the

Jewish past "did not exist" for him, and adds, "As I found it, through reading or hearsay, it held nothing attractive, nothing that I wanted."

One writer alone affirms that his "humanistic and democratic Socialism" probably owes more to his father's "interpretation of traditional Judaism" than either his father or he realizes. This is David Daiches, the son of a rabbi. Apparently it is only the professional Jew who has succeeded somewhat in transmitting a worthwhile heritage to his children.

Here is a challenge. If American Jews will receive this symposium resentfully, blame the whole business upon the writers, calling them rebellious, negative, and contrary, they will merely be blinding themselves to realities. If they read these blasting words and promptly forget about them, they will be evading a mortal issue in our spiritual life. The only proper reaction would be for American Jews to look to their heritage, their institutions, their scholarship, their rabbis and teachers, their educational system, and proceed at once to study them, learn their weaknesses, search out their potentialites, investigate ways and means of making Judaism once again a vital and vigorous way of life.

We believe that they will find that Lionel Trilling has put his finger on the crucial question: *how to give sustenance to the artist or intellectual who is born a Jew.* In other words, how to reconstruct our thinking and our program in such a way that the talented Jew will *want* Judaism, will want to know it and to live by it in order that he may become a richer personality. Jewish life cannot flourish without its best minds and spirits. At present we have been bereaved of them.

The philosophy of Judaism as a civilization, we believe, can cope with the problem. In the light of that philosophy, culture and the arts regain their position of importance. The struggle of Israel to restore its nationhood in Palestine and its complete and rounded existence as a religio-cultural group in the diaspora offer the creative artists a fertile field for self-expression. We must interpret Judaism in terms of the effort of a people to revive its life of freedom and creativity in a world intent upon destroying these sacred values. The reconstruction of Judaism must be dramatized, and these artists could be enlisted in the task, if they could be made to understand that Judaism is more than a list of self-evident truths and the Jewish people more than a conglomeration of self-satisfied but frightened men and women. This is the job ahead of all who hope to answer the challenge that has been tossed at the Jews of America.

ORIENTATION COURSES FOR SERVICE MEN

RABBI Barnett R. Brickner, who recently toured the Caribbean, Mediterraneau, Middle East and India theatres of war, made some observations which we hope will receive earnest consideration from government and army authorities. Though he found the morale of the troops to be good, he found also that, to put it bluntly, they did not know what they were fighting for. "I have the definite impression," he stated, "that our men are very muddled on the whole, muddled as to whom they are fighting against and even less clear on what they are fighting for."

This is an alarming situation. It means that these men, when the war is over, will expect to resume the same sort of life as before the war, quite as though no war had occurred and as though conditions like those which preceded the war would not again lead the world to disaster. The demobilized service man will feel, not without justice, that the country owes him the opportunity for a living. But what understanding will he have of the kind

of country and kind of world that are required in order to insure security and decent opportunity for him and his fellows?

Unless our armed forces are given some vision of the future of America and of mankind in the post-war period, they will, when they return to civilian life, be highly susceptible to all kinds of hate-mongering and rabble-rousing propaganda. If considerable numbers find themselves losers in the competitive scramble for jobs, they are almost sure to nurse bitter resentment. Their wounded egos will look for a scape-goat—Jews, Negroes, aliens, labor organizers, any group that prejudice has made vulnerable to attack. Their military training and familiarity with the use of arms will suggest resort to violence to gain their ends. The fact that, in war, the ordinary inhibitions against homicide, pillage and arson are removed in dealing with the enemy leads very readily to the cynical assumption that might makes right. Only an orientation to the war which sees in victory the opportunity to build up a new and better world can redeem the soldier from such cynicism.

Perhaps it is asking too much to expect the army to give its soldiers a sort of blueprint of a post-war world which would compensate in the long run for the suffering and destruction caused by the war. Our government itself has not been very explicit in stating its aims. Nor can it be blamed for this. While the war is going on, there is hardly opportunity for giving to the general principles enunciated in the Atlantic Charter and the agreements reached in Teheran and Moscow the necessary concreteness of application. When we remember that the United Nations include a democratic republic like the United States, a far-flung empire like the British and a vast federation of communist states like the Soviet Union, unanimity of peace aims can hardly be expected. Any peace settlement will involve negotiation and compromise.

But there is already substantial agreement, if not on the things we are fighting for, at least on the things we are fighting against. We are fighting against Fascism. Our soldiers who are doing the fighting must therefore be made to understand its nature. Fascism represents in essence the most extreme abuse of nationalism.

Among people with a decent humane outlook on life, nationalism is a great good. It represents the effort of men who live together in a country and share common interests and loyalties to cooperate in a disciplined and organized way for the common welfare. Ethical nationalism does not assume that the state, which is the instrument for effecting this cooperation, must dominate the whole life of the citizen; it leaves him free to pursue other interests that are irrelevant to national boundaries or transcend them, insofar as these interests are consonant with the common good. Nor does it regard the nation exempt from fidelity to the ties that unite all mankind and authorized to despoil or exploit other peoples for its own purely national ends.

But nationalism, unchecked by ethical considerations and become a law to itself, is the besetting sin of our age. Its sinister character is evident in the aggressive nationalism of the Nazis and Fascists. It is perhaps less evident, but no less real, in the more passively selfish nationalism of the isolationists, in the nationalism that refuses to accept responsibility for cooperating in maintaining the peace, security and welfare of all men and all peoples. This distinction between a beneficent and a malignant nationalism must be made clear to our soldiers, and they must be taught to identify true Americanism with the former and the nationalism we are fighting against with the latter.

There is therefore every reason why Rabbi Brickner's plea for orientation courses for the soldiers should be heeded. American soldiers should be taught to

identify the symptoms of nascent Fascism and to uproot them. They should be made aware of the danger inherent in all incitement to racial or religious hatred. They should be made to see the need for abolishing all economic discrimination on racial or religious grounds. They should be made to realize the evil of isolationism and its futility, to understand that our own country cannot be strong and prosperous unless all peoples are secure and able to enjoy a decent standard of living.

The British Army is making provision for such orientation courses. There is an Army Bureau of Current Affairs (ABCA), the operation of which is described in an article by Henry Steele Commager in the *New York Times* Magazine of February 27. "The basic assumption behind ABCA," says the author of the article, "is that the soldier who knows what he is fighting for, who knows something about his allies and about his enemy, will make a better soldier than one who lacks this knowledge." He will certainly make a better citizen, and that, too, is important. Since the soldier is beyond direct reach of other civic agencies, the army should provide this education. If the British Army can do it, why not ours?

REALITIES AND VALUES

David Ben-Gurion, chairman of the Palestine Executive of the Jewish Agency has, at last, withdrawn his resignation. That is good news. It means that the rift which had developed between him and Dr. Weizmann has been healed. One can readily understand how, in critical times, serious differences of opinion on Zionist policies may develop among leaders of the movement. But it is also clear that such division may entail grave consequences. In ordinary times, when it is possible to hold Zionist Congresses, differences on policy can be settled by vote of the Congress. But in a necessary interregnum, when the Zionist Congress cannot be convened, the leaders of the movement must contrive to settle their differences among themselves. We are happy that this has been done and we look forward to good results from the collaboration of two such distinguished leaders as Dr. Weizmann and Ben-Gurion.

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Bishop J. Francis A. McIntyre charges the news motion picture agency "March of Time" with anti-Catholic hate-mongering because of a film on tolerance which it has been preparing with the approval of the National Conference of Christians and Jews. In the preparation of the film it reenacted the painting of a swastika on the wall of a synagogue. The incident had actually happened to that very synagogue and its reenactment and photographing for the purpose of producing the film on tolerance were done with the full knowledge and permission of the rabbi. There is nothing in the film to suggest that those who perpetrated the act of vandalism and sacrilege were Catholic. Yet the Bishop maintains: "Under the heading of toleration action of this kind is employed, which in reality is inciting hatred, enmity and violent dislike," and charges that the picture conjures up a "phantom of anti-Semitic hate for the deliberate besmirching of the minority Catholic population of this area." We wonder what makes the Bishop believe that the act of hoodlum anti-Semitism depicted in the film would necessarily be assumed by the public to have been instigated by Catholics.

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In a recent issue of the *Christian Century,* there appears an interesting article by Lockhart Amerman on what he calls "The Menace of the Sunday School." The article interests us, because so much of its critique of the Protestant Sunday School can be applied

with equal validity to the Jewish Sunday school. For example—"What does the Sunday School imply concerning the importance of religion to life? You cannot blame a layman for regarding Christianity as a minor matter when the church herself says in essence: 'Let me have those young people from 9:45 to 10:45 on Sunday mornings. That will do them very nicely, thank you.' As the Sunday School stands today it is a living symbol of the sublime irrelevance of Christ." In the above quotation, substitute the word *Judaism* for *Christianity* and *Torah* for *Christ* and see whether it does not apply with equal force to the Jewish Sunday School. In fact, if a few hours on Sunday do not suffice for the teaching of Christianity in a country whose whole culture is permeated with Christian influences, how much less can they suffice for the teaching of Judaism, which involves not merely the imparting of Jewish religious ideas but of the whole Jewish cultural heritage, including the Hebrew language and literature and four millenia of Jewish history.

▼

THE BROAD PROGRAM UNDERtaken by the Histadruth Ivrith indicates that the lovers of Hebrew in the United States have come out of their defensive position and are entering an offensive stage. This is as it should be. With Hebrew being taught in many public high schools and colleges, with the *Yishuv* forging ahead in a renaissance of the language and its literature, there is no reason for apologetics and hesitancy. American Jews who are concerned with Jewish survival have just about made up their minds that there cannot be a worthwhile Judaism in America without a flourishing Hebraic culture. A Hebrewless synagogue, school or home has little chance of perpetuating the Jewish spirit. Hebrew month (March) should be widely observed, and the Histadruth Ivrith should be widely supported.

THERE IS HARDLY A JEW ALIVE who can remember when Stephen S. Wise was not an active figure on the American scene. For more than fifty years he has been a gallant and courageous fighter in behalf of the cause of Jewish life, civic righteousness and humanitarianism. On his seventieth birthday American Jewry rejoices that he is not only still on the scene, but still vigorous and hopeful. Dr. Wise is loved by all who love justice, hated by the Nazis and Fascists and feared by those who fear forthrightness, honesty and hard-hitting truth. We join the hosts who wish him continued health and who offer prayers that he may live to see the happy fruits of his long and devoted service.

CORRESPONDENCE

ON YIVO'S MUSEUM OF THE JEWISH HOME

Sirs:

Would you mind publishing a few words of comment on your remarks in the issue of February 18th of *The Reconstructionist* concerning the *Muzay fun di Alte Haymen* that is being established by the Yiddish Scientific Institute.

I fully appreciate your idea that creating the Jewish home of the future requires not only knowledge of the past but also an underlying fundamental idea. Since, however, the Yiddish Scientific Institute is not connected with any particular Jewish movement, as you know, but tries to serve all of them by emphasizing the importance of knowledge over guesswork, of research over opinionation, we concentrate on fact-finding and study. Otherwise it would have been impossible for the Yivo to group around it scholars representative of the most varied outlooks on Jewish life. The actual upbuilding of a way of life, which is undoubtedly at least as essential as our activity, we must of necessity leave to these particular movements and try to be of service to all of them.

MAX WEINREICH,
Research Director, Yiddish Scientific Institute—Yivo.

Jews in the Army—A Short Social Study

By EDWARD T. SANDROW

VERY few articles have come from army camps either at home or overseas delineating in objective fashion the attitudes and reactions of soldiers to their respective groups. There have been brochures prepared on the new interest in worship which men have discovered. Works depicting actual psycho-religious experiences have already come out of the war, such as "Seven Came Through," by Eddie Rickenbacker; "We Thought We Heard the Angels Sing," by Ames C. Whittaker; and "Life Out There," by Johnny Bartek. According to reports from the Office of the Chief of Chaplains, there has been a marked increase in attendance figures and in a renewal of religious education since the outbreak of hostilities. These larger numbers may be due to a genuine desire for spiritual expression rooted in true religious faith. Men may also be drawn to organized worship through a sense of fear, a feeling of insecurity, the facing of a desperate emergency, or through respect and devotion to a particular Chaplain. They may come to the Chapel in order to gain a sense of rapport with their fellows, or through an urge for social outlets. Those who consistently attend Chapel do so because they are religious, deeply and basically religious. These consist of men who were nurtured in an atmosphere where prayer, celebration of holidays, the discipline and regimen of ritual and observance became part of their very being. All this is true of non-Jewish as well as of Jewish soldiers.

Faith and Doubt Among Soldiers

An added comment should be made on the subject of the revivalist tendencies noted in the Army. There is ample proof that "there are no atheists in fox-holes," that is if one understands the quotation to mean that there are no atheists *while* in fox holes. When men face overwhelming and terrifying dangers they develop a greater need for prayer, for an abiding faith to carry them over moments of psychological and physical tension. It would be the acme of folly to claim that the dynamically spiritual urges of the fox-hole remain after the battle has come to an end. True enough, there is a feeling of relief, of unsurpassed calm, of inner exultation—a warmth and velvety mellowness that transcends all comprehension, a spirit of genuine thankfulness for the very act of living. Now, those who have always been religious or who were sympathetic to the teaching of synagogue or church translate their mood of gratitude into even deeper spiritual loyalties. Those who become believers during the stress of the attack forget their fox-hole experiences. They may not actually be atheists but neither in deed nor in prayer do they exhibit any actual religious re-awakening.

At the same time let no one imagine that the most frequent Chapel visitors come as blind worshipers. Soldiers, of all people, are least gullible. Most military men are critical of sermons and will not attend the services of a Chaplain who will ascend his pulpit unprepared, or who will deliver bromidic or soporific sermons, very often in a stentorian tone. Large numbers of men in the Army want "to be shown." They want sermons that will give them an anchor, an understanding attachment to their respective creeds. At the same time they do not dissociate the teachings of religious denominations from the entire social picture. Some ask questions which reflect an honest attempt to grapple with ethical and moral problems as they relate to belief in God and to worship.

Their questioning and doubting is good and wholesome. What about a functioning concept of God? Is there not something wrong with the approach of many of our prayers? Why can they not be rewritten? What is the value of prayer? How can one with certainty interpret the Scriptures? Is all of the Bible the word of God? Is there a life after death? What about the immortality of the soul? Is there not a contradiction between a just God and an unjust society? Do we really have freedom of will? Why did not religious institutions prevent this war? What does the synagogue or the church have to say about the post-war social order, about economic justice, or racial equality, about family life, sex, divorce, jobs, etc.? These are but a few of the many weighty problems for which soldiers seek adequate and clear-cut answers.

It behooves organized religious groups to help them find the key to an understanding of these questions. Jews and Christians ask them.

We are particularly concerned with the Jewish soldier. He belongs to a minority group. He enters the armed forces with the social problems of civilian life fresh in his consciousness. He is either aware of them and sensitive to them or is entirely unconscious of them and oblivious to them, depending on the type of community from which he hails. Naturally, men from larger and more populated areas such as New York, Chicago, Philadelphia, Detroit, Los Angeles, etc., indicate a more definite reaction to such ubiquitous problems as anti-Semitism, discrimination in employment, *numerus clausus* and so on. On the positive side, "the big town boy" is often better equipped spiritually and educationally but this is not always true. One sometimes meets a soldier from a comparatively small town whose loyalties are stronger and whose Jewish interests are more evident than those of men from the big cities. It can be argued that the men from large urban communities where the Jewish milieu is more dynamic are likely to be more attuned to the religious and national aspirations of the Jewish people and to react more generally to Jewish practice when away from home. This is not the case at all times. Hence no generalization in this matter can be made. Boys from a social environment where the Jews are a minute portion of the community as a whole, sometimes show greater knowledge and a more sensitive concern about Jewish observance and religious expression than those from more crowded areas. New York gives to the Army more Jewish men than any other city. New York, because of its density of population and its facilities for a more intense Jewish background, may send to the armed forces more men who are conversant with the language and lore of the Jewish community. It does not follow that it produces proportionately more learned or more enthusiastic Jews. Yiddish and Hebrew letters are means of correspondence not peculiar to men from New York and Chicago. And the soldier from "Middletown" is sometimes a better *hazzan* than the "corporal from the Bronx."

Adjustments to Army Life

It must be remembered that this article, while objective in its approach, is the outgrowth of the experiences of this writer—and this writer alone—in a fairly large Replacement Center in the States, Fort Riley, Kansas, and in a particular overseas war theatre, Alaska and the Aleutian area. One can assume, however, in view of the Army's policy of throwing together men of all the states in the union and products of every type of environment, that the findings herein presented are generally accurate. What one discovers in one area is more than likely to be the state of affairs in any other of similar

size. In fact, one post or combat station mirrors the situation in any other.

One of the first problems facing the civilian soldier fresh from the induction center is that of adjustment or accommodation. What is true of the non-Jewish enlisted man is equally true of the Jewish. The temperament, psychological make-up, emotion stability and resilience of the individual are dependent on his physical make-up and psychic control. Many soldiers, not excluding those who are apparently well equipped to withstand some of the initial shocks of physical and mental changes occurring in the transfer from civilian to military status, crumble before the onslaught of forces inherent in Army regimen and discipline. These men become the problem of our Army surgeons and psychiatrists who have given this matter their most concentrated efforts. Statistics of those mentally affected, released by the War Department, are public property; nor has the Surgeon General minimized the impact of such cases on military procedure and efficiency. Proportionately, Jewish men have adjusted themselves as well as non-Jews. A Chaplain who visits army hospital psychiatric wards has ample proof of this fact. Religion, race, or nationality while sometimes contributing indirectly to one's maladjustment, are not primary causes of it. Hence a Jew is not confined to the hospital for mental treatment, or "section eighted"[1] because of religious training or folk habits. The Jew just as the Protestant, the Catholic, the Irish, the Greek, and so on, enters the Army with congenital abilities and environmental influences. His attitude and emotions are affected by the interplay of economic, social, and psychological forces affecting home and neighborhood. His powers of adjustment as an individual depend on those personal and group accoutrements with which he is equipped. In this respect all soldiers are alike.

How the Jew carries over his group loyalties and religious observances to the Army from civilian life is one of the problems with which we are dealing. How does he adjust himself? What changes occur in his interest and attitude? Are there quantitative criteria by which to judge our findings?

Empirically, Jewish soldiers like Jewish civilians, can be placed in three categories. One is the observant type. While readjustments in the *mitzvot,* folk habits or religious rites have to be made, this type has an emotional attachment to them and is concerned about clinging to them. The dietary laws and the Sabbath are meaningful to this group. Although they are a minority, one does find men who are sensitive about the fact that military expediency compels them to forego the spiritual discipline of traditional Jewish life. It is indeed rare, however, to discover an enlisted man to whom the dietary laws are so significant as to make a complete vegetarian out of him. Even those from Orthodox or Conservative homes accustom themselves to eating anything and everything, to breaking the sanctity of the Sabbath, etc. If questioned on the subject, they feel badly about having to abrogate these customs due to the stress of military life. Some men change attitudes. They accept the situation as it is and accommodate themselves to it. Others remain conscious of a break from tradition. The very odor of *trefa* meat such as pork or bacon disturbs them and makes them uneasy. Still others carry over a confusion prevalent in civilian circles. They do not distinguish between "kosher style" cooking, whatever that is, and the principle of *kashrut.*

Adjustment is simpler in connection with the observance of the Sabbath. Fre-

[1] Army term for discharge due to neuropsychiatric disorders, as e.g., neurocirculatory instability, epilepsy, symptoms of schizophrenia, manic depressive psychoses, sexual psychoses, psychopathic personalities, etc.

quently there are indications that while the Sabbath had spiritual significance in the home, it never was actually a part of the soldier's personal habits outside the family circle.

Many men stemming from traditional antecedents come into the Army fortified with sanctions for non-observance. Many an Orthodox or Conservative boy has said to me, "In time of war you can break every ritual commandment." This is not altogether true but a comforting anchor to those who are loyal, albeit lukewarm, in their observances.

This group does attend religious services, although participation in the service is not peculiar to them. Young men trained in Reform Jewish congregations come regularly and yearn for spiritual expression through worship. These latter are not numerous but from their ranks come men who are in the forefront of Jewish activities. They gladly cover the head during worship (since Orthodox and Conservative soldiers are in the majority, this may be due to social pressure) and learn to lisp the Hebrew prayers. Very few, if any, can read them with speed or accuracy.

The quasi-observant type belongs to the second category. Most men in this group are products of traditional environments or come from Yiddish speaking and Yiddish reading homes. Although the atmosphere in which they were reared is thoroughly American, the remnants of immigration days remain. Many an "Orthodox" soldier, so-called, belongs to this group. Among them one also finds scions of Jewish labor families such as Arbeiter Ring and Nationaler Arbeiter Verband members. Some there are among this group who have not visited a synagogue or joined in any common worship for years, or since "Bar Mitzvah" days. While their knowledge of Zionism is as vague and inadequate as that of the majority of American young people, they are definitely sympathetic to the idea of Palestine as a homeland and are most concerned about the refugee problem. Many come to services not out of any inner urge for prayer or because of a philosophy of life in which religion is a stimulating factor, but simply because of a warm attachment to *K'lal Yisrael,* to the Jewish people. Potentially, this type can, if nurtured and educated, take its place among the workers of our communities and congregations in the post-war period. These men form the largest bloc among the soldiers of Jewish background.

The third type is what Professor Kaplan has called the "euthanasian Jew." Fear of being "discovered" has caused many an ambitious officer or enlisted man to mark "no religious affiliation" on Chaplains' religious statistical charts.[2] The metal "dog tag" worn by all military personnel for purposes of identification has a space on it for choice of denomination (P for Protestant, C for Catholic, J or H for Jewish or Hebrew). These men do not have J or H imprinted on the "dog tag," which is perfectly legitimate in our democratic scheme of things. Although this group forms the smallest part of any given group of Jews, they are classed as Jews by their comrades and commanding officers. Officers are the majority in this escapist category. Personal ambition, psychological fear, social aspirations are causes of this attempt at folk suicide.

There are soldiers who, like the fourth son of the Haggadah story, just do not know where they stand. Having no religious education and feeling no concrete affiliation with the Jewish people they know they are Jews, but "do not work

[2] Chaplains prepare War Department monthly reports in which percentages of Jewish, Protestant, and Catholic personnel are tabulated. In the very nature of our democratic set-up a fourth "religious" category is included. It is called "No religious preference or affiliation."

at it." They are never seen at a service nor care particularly about seeking Jewish outlets. Occasionally, and with sheepishly apologetic countenances, they will appear at a Passover Seder or a Purim party, due to social pressure on the one hand and the mere desire for gastronomic exercise on the other.

Extent of Jewish Education of Army Men

From the educational standpoint one discovers facts that are at once challenging and disappointing. Outside of a knowledge of the rudiments of Hebrew and a smattering of Jewish History we have found very few men who actually indicated a deep and intelligent knowledge of the many facets of Jewish religion, literature, or lore. The interpretations on contemporary Jewish problems, on Zionism, on observance, etc., expressed by many, and these are the most *dependable* adherents of the Jewish way of life, are an indication either of our failure to set up a sound norm in American Jewish education or of the lack of any suitable home background whatsoever. Occasionally this fact appears in all its tragi-comic guise. Most of our soldiers still believe that Zionism is a movement to settle all Jews in the world within the limited confines of Palestine. They either do not know or give unreasoned and untutored answers to the problem of Jewish homelessness in Europe and elsewhere. They are definitely not anti-Zionistic. Their knowledge is meagre.

Yet, one meets hundreds of men who, in spite of a lack of complete understanding of Jewish social history are sympathetic to every worthwhile venture in Jewish community life. Most men are ready to answer the call of every fund raising campaign. Their sense of *tzedakah* is not warped in the least. That, too, may indicate the trend of Jewish community life in the last generation. Ask a soldier for a dollar to feed a hospital inmate and he will respond immediately. Speak to him about the building of an adequate Jewish library, mention the names of outstanding Jewish personalities both past and contemporary, discuss the literary qualities of the Hebrew tongue, and the need for more than just a *davening* knowledge of our language and you are met with glazed, puzzled expressions. One does find soldiers who still write home in Yiddish and even a few, of European or Palestinian background, who send letters in Hebrew, although this is rare.[3] The Yiddish is, naturally, mostly anglicized but it does have, in most instances, a folk-like quality as well as a home-bred warmth. Spelling is atrocious but the respect for parents, for Jewish religious observances and for moral practice as taught in the home is apparent in every epistle of this kind.

It would be the acme of delusion if we were to conclude that our soldiers were educationally better equipped than the majority of the Jewish civilian population in matters Jewish. Our soldiers still bear the mark of the "Sunday School," "Bar Mitzvah," and *"Ivre"* era of education. Sometimes it is literally heartbreaking to find men who have gone to Hebrew School for a decade or more and yet blunder through a page of mechanical Hebrew. A real thrill is experienced by a Chaplain when a soldier indicates an amazing fund of knowledge in Bible, Jewish History, contemporary Jewish life, and even some Talmud, usually from among those who have gone to advanced Hebrew schools or Yeshivot but have not entered the rabbinate.

There are officers and enlisted men who can and do read services. These cases are indeed few and far between. It is well nigh impossible to station a Jewish Chaplain with every task force or garri-

[3] As censor for Yiddish and Hebrew letters in the Alaskan and Aleutian theatre of operations epistles pass through my hands.

son. Consequently an officer or an enlisted man of his own free will becomes a sort of lay religious leader, conducting services and acting as a representative of the members of the Jewish group to non-Jewish Chaplains or to the Command in general. We have visited posts where this is the rule. These men deserve the eternal gratitude not only of Jewish Chaplains, for whom they substitute, but of the Jewish Community as a whole. When one visits a lonely island, it is refreshing to find services and a spirit of comaraderie existing among Jewish soldiers. The leading spirit is usually a consecrated layman. These men have corresponded with me, reporting in detail their activities. To say the least, they have done a magnificent job.

Gastronomic Judaism

A social phenomenon of astounding proportions is the hold which certain Jewish dishes, so-called, have on men in the armed forces. In contacts with soldiers in far-flung outposts of the Aleutian chain, "Kosher Salami" and canned "Gefilte fish" are as much desired as letters from home and the latest motion pictures. That is equally true at the various stations in continental United States. Even a man who rarely attends a religious service will show off to his fellows any "kosher" or "Jewish Style" culinary creation which is sent him, such as hamantashen, strudel, etc. In fact, to some men that is the only practical interpretation they place on Judaism. *"Hallah,"* the bread loaf or twist gracing the table on the Sabbath or festivals has a rather inspiring effect on the men. Whenever we found it impossible to use wine during Kiddush the Quartermaster Bakery obliged us with bread closely resembling *"hallah."* The reaction on the part of most men was deeply touching. The same is true of G.I.[4] knedlach, latkes, etc.

[4] Army term for Government Issue or Army made.

General Culture of Jewish Soldiers

The Jewish soldier differs little from his non-Jewish comrade when it comes to the field of general education.

Jewish men have their percentage of those whose secular backgrounds have never taken them above the grade school. For the most part Jewish men have completed secondary school courses. Others, a smaller percentage, are college trained. In almost two years of Army experience, we have discovered only two Jewish soldiers who were termed "illiterate." The term was misleading and incorrect even when applied to those two men. They were newcomers to our soil who knew almost no English and could, therefore, not be expected to respond to commands and go through the same military training as the others. It has made me proud to discover the number of Jewish men who possessed what might be called higher cultural tastes. We mean Jewish musicians, Jewish librarians, students of social and economic problems, prime movers for finer radio or recorded music, painting, photography. In these areas we have no better creative personalities than our fellow citizens of other creeds, faiths, or nationalities but in proportion to our number, our quota is definitely higher. Several high ranking officers have, without solicitation, offered such information on the basis of their experience. This is not meant to imply that all Jewish men have such cultural interests or are protagonists of the arts and letters as exhibited at Army stations. Nor is it to be inferred that the majority of Jewish soldiers are in this group. For their total numbers, which are high in relation to the general Jewish civilian population, they contribute more than their share of musicians, artists, authors, concert-goers, library users, etc. To ordinary forms of group entertainment, soldier shows and programs, they also contribute a share of personnel.

Jewish-Christian Relations

A word ought to be said about Christian-Jewish relations and the whole problem of good-will and mutual understanding. One would have to be either dishonest or blind to facts not to be aware of an undercurrent of prejudice and misunderstanding existing in the Army as it does in civilian life. Such unreasoned hatreds, due mostly to misinformation, or to the narrow reactionary attitudes of some urban or backwoods areas of America, express themselves in subtle ways. Neither officers, nor enlisted men are immune to this sort of unwritten, intangible, unprovable anti-Semitism. The Army does not countenance or tolerate such social nonsense. Yet the virus of prejudice is evident in some unexpected and unusual places. Such cases are not many, but one cannot expect the millennium in the Army when it does not exist as yet in the non-military world. This is a problem for all minority groups and men of all colors and creeds.

We have, however, seen many a Christian soldier who entered the Army with some weird and unwholesome impression of the Jew quickly change his mind. One, several months ago, said to me, "I don't see how it was possible for me to conceive of a Jew the way I did, basing my judgments on the gross exaggerations and tommyrot expressed by small un-American minds." He subsequently told me his concepts changed in proportion to the number of Jewish "buddies" with whom he was thrown together. In short, when men live together, train and fight for a common cause, when they suffer the same privations and enjoy the same privileges, they lose many of their preconceived notions about maligned groups. Many non-Jewish soldiers were told somewhere, at sometime, that Jews are afraid of manual labor, that Jews are poor fighters, that Jews take desk jobs, that they seek out one branch of the service in preference to another, etc. After a while they discover that these are horrible untruths. Jews sweat and toil and fight and die and assume risks as Americans in the manner in which any non-Jewish American does.

Also, Christian Chaplains joining in the fellowship with Jewish Chaplains have, in most cases, developed respect for the teachings of the synagogue even when they too possessed religious or social blind spots before their Army careers commenced. Together, Christian and Jewish leaders in the Army have a glorious opportunity to cement abiding friendships which can grow into mutual understanding and religious good will, something that no conference of laymen or civilian clergy has ever accomplished.

It is also true that Jewish soldiers have learned more about their non-Jewish fellows in arms. They now know that not every non-Jew is an anti-Semite, that—far from it—many non-Jews do not know anti-Semitism, or abhor it. Many Jewish boys from the more densely populated areas of the country have told me of their plans to visit, and even move to, Arkansas or Oklahoma or Montana in order to be near such and such a non-Jewish comrade. Jewish Chaplains have developed profound admiration—at least I have—for the sincerity, modesty, deep spirituality of former hinterland preachers. One cannot make a sweeping generalization in this matter. We are dealing with too many intellectual and social forces. Yet it has been a revelation to many of us and a liberal education to many of them.

General Conclusions

This short study indicates that, empirically, Jewish service men differ in no way, physically or mentally, from their fellow Americans of any other creed or national background. While there are Jews who are traditionally minded and are most careful about Jewish observances, the majority are neither Orthodox nor Reform

in their interpretation of Jewish religious practice. Educationally, the majority exhibit the same deficient understanding of Jewish History and Hebrew so prevalent in Jewish community life in America. Most Jewish men are warmly loyal to their people and the synagogue, and are troubled by anti-Semitism and the refugee problem. Few are escapists. The psychological tendency of "self-hate" has not escaped military circles although many an indifferent Jew becomes attached to Judaism through the Chapel or Chaplain. The majority are acquainted with the term *Zionism* and are sympathetic generally but have no definite concept of its social or national significance. The interrelationship of Jew and non-Jew has been a factor in breaking down barriers of misunderstanding. While any form of prejudice runs counter to Army discipline, training, and policy, it does exist, manifesting itself subtly and therefore viciously. Fortunately for America very few open instances of anti-Semitism have occurred.

Jewish men have distinguished themselves on land, on sea, and in the air, in feats of engineering and in logistics.[5] They stand on a par with their comrades in arms in every branch of the service. The Army in turn respects the heritage of the Jew and encourages the active identification of every fighting man with his religious civilization.

[5] See Records of Jewish Welfare Board giving names of American Jewish soldiers who have won medals in combat or who have given their lives for their country.

The Power of Religion *

By PHILIP LIPIS

WHATEVER else religion does for us it is the only outlook on life that rescues us from black despair. The phrase "the only outlook" is used advisedly. Politics shows us the way to order and stability in society. Economics gives us direction to find food, shelter and clothing—the necessities and comforts of life. Our physical and recreational exercise strengthens our bodies. Art, music, philosophy and literature refine the spirit of man. Science supplies power—power that can heal or destroy.

All these deal with aspects, with phases, with fragments of life. Religion welds these parts into an integrated whole, into a pattern of hopefulness about life. It pins our fundamental reliance on the infinite possibilities for good in man and in the universe. It alone can, therefore, rouse us out of the moods of frustration and gloomy despair that sweep over us, making our work lose its accustomed significance, darkening our future and filling us with the craving to escape it all.

A vital religion does this for us in days of calm and tranquility, not only in periods of turbulence and violence. Leo Tolstoy relates in his confessions that there came a moment in his life when he had everything a man could desire to be happy and contented. His fame as a writer rang throughout the Czarist Russian empire and overpassed its boundaries. Men everywhere coupled his name with Shakespeare and Goethe. He owned many properties and was very rich. Friends he had in abundance and he valued their friendship highly. His family life was of the best. He adored his wife and the children she bore him. He was in excellent physical health. Indeed, he had been richly blessed with material, physical and intellectual gifts and possessions. Yet

*Address delivered by Chaplain Philip Lipis over WJZ on the "Message of Israel" program.

his mind kept ever turning to the rope he kept in his closet, forever drawing his thoughts to suicide. He was soul-sick. The blackest thoughts on self-destruction came to him, he relates, because of his loss of religious faith. Having lost his religious faith, he lost his faith in life itself. And so all the other satisfactions of life lost their zest and taste and meaning. They were unredeemed by an outlook of hope and confidence in the future. They led to futility, vanity and annihilation. Tolstoy moved from denial to affirmation, from nihilism to faith, from dark brooding to a trusting confidence in life through the recapture of a religious outlook which he worked out for himself.

The famous psychoanalyst, Dr. C. J. Jung, makes this arresting observation in his book, "The Modern Man in Search of a Soul": "During the past thirty years people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews and not more than five or six believing Catholics. Among all my patients in the second half of life, that is to say over thirty-five, there hasn't been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook."

If, when all is right with the world, we still need religious faith, how much more so when all is wrong with the world? In days of world upheaval when a veritable "cataract of misfortune," to use Winston Churchill's felicitous phrase, has been unloosed upon us, we need the resources of religion to make us unshakeable in a shaken world. We need the Eternal God as our refuge to feel underneath us the "Everlasting Arms."

A vital religious faith not only supplies the unsuspected inner resources, but also gives the vision with which to behold new hopeful horizons. One of its great blessings is its power to show man how to transform his obstacles into opportunities and his stumbling blocks into stepping stones. If we approach our times with religious penetration, what blessings would we behold emerging from our clash with brutal, relentless adversaries whose blows have brought such mortal hurts upon mankind? What values are being won to compensate, at least in part, for the sacrifice of blood and treasure of our generation?

In the first place, there are new values and experiences that have come to our men and women in arms—new and broadening experiences that have crashed through their narrow, parochial lives. The war experience, shattering though it be, has this saving grace. Through the necessities it creates it is teaching men and women the art of getting along with each other. As a Naval Chaplain I have had many opportunities of observing hundreds upon hundreds, even thousands of young people in training camps, hospitals, on ships and at shore stations, dwelling together. They have brought their differences of background, taste, opinion, habit and custom and have been developing the art of getting along with the unlike, without dislike. What a variety they present. From cities and farms, from industry and labor, from homes of the rich and hovels of the poor, from North, South, East and West—Jews, Protestants and Catholics—White and Black —all are living together, cooperating with each other to defeat the perils that surround their lives. Grim reality has swept away superficiality. Common disciplines and dangers have, in many instances, dissipated prejudices.

In the second place, we have learned that we dare not take our blessings for

granted. We dare no longer believe that our traditions of freedom and love of peace are as natural as the air we breathe and the sunshine we enjoy. These blessings were won originally by painful sacrifice and suffering. They must be protected by our might and vigilance. An editor in the days of Lincoln wrote that "The tree of liberty must be watered by the blood of patriots every three generations." This need not be so forever. We can avert this recurring catastrophe if we turn our faces away from the complacency and false security that produced the treacher-out attack on Pearl Harbor. We must remain strong when this is over, strong not for greed or gain, but for the protection of our shores, our families, our way of life, our interests and the preservation of the ideals of democracy in the world.

In the third place, we have learned that we can no longer live apart from the world. We have become and must remain a part of the world, a strong and saving part. The big word of the 19th century was *independence*. The big word of the 20th century, dramatized and emphasized by the bitter war experience, is *inter-dependence*. We who are paying such a huge price in sharing the world's agony and suffering in time of war, must not begrudge the price needed for the maintenance of peace, freedom, security and the extension of justice. Inter-dependence will mean the surrender of some items of sovereignty by all for the protection of each. Protection is worth that price.

These are the things which the religious outlook enables one to behold. A religious faith is like the lens of a pair of spectacles. It removes the factors of distortion. It brings clarity out of confusion, vision out of blurred appearances. It should help America to wrest from the present tragic conflict a newly acquired spirit of tolerance and mutual appreciation, a newly achieved and maintained national strength, a newly won role as a force for peace and righteousness among the nations of the earth.

Book Notes

THE NEW EUROPE: *Bernard Newman. New York. Macmillan Co.* 1943, *pp.* 568.

BERNARD NEWMAN, well-known British lecturer and traveler, and grandnephew of George Eliot, has written a useful guide to the territorial problem of post-war Europe. Like his compatriot, D. W. Brogan, and unlike so many American writers far from the European scene, Mr. Newman believes that the force of nationalism in Europe is still very potent and very much to be reckoned with. "Only a minority of Americans," he writes, "appear to appreciate the intense nationalism which still pervades Europe —this in spite of the intense nationalism which pervades America. Too many people argue, 'The Greeks must do this' or 'The Poles must give up that,' not appreciating that Greeks and Poles are fighting for freedom to live as Greeks and Poles. It is a good criterion of any settlement that you should not ask other people to do what you would not be prepared to do yourself." (p. 558)

It is for this reason that Mr. Newman holds that the world organization on a universal scale is a very distant ideal. The most that can be hoped for in the near future is a series of regional federa-

tions—a Central European Federation built around Poland and Czechoslovakia, a Balkan federation, a Scandinavian federation, a federation of German states, and a federation made up of Britain, France, Holland and Belgium. Mr. Newman's book was obviously written before the strong objections of the Soviet Union to such federations were made known. Nevertheless it is a healthy realism which leads the author to place the problem of national frontiers before us as one of the most important questions for the post-war agenda. Moreover, he holds that these problems should be solved now, before the war is over. The main body of the book is thus a consideration of the frontier problems of the various European states, supplemented by detailed data for the historical and ethnic background of these problems.

The treatment of the various areas is uneven, ranging from very detailed proposals regarding the western boundaries of Poland to a very hazy and wishful program for the settlement of the Polish-Russian boundaries. The frontiers established at Versailles in 1919, the author holds, were in the main equitable. "More people lived under the rule of their own kin in 1919-38 than ever did before." (p. 17) All frontiers, as he points out, must be compromises. No line can ever be drawn which will satisfy completely the wishes of all parties concerned. There will always be minorities left on either side of the boundary.

It is to solve this problem of minorities that Mr. Newman makes his boldest proposal—a wholesale exchange of minority peoples in order to achieve greater national homogeneity and thus reduce the causes of national friction. This proposal also received the tentative support of President Benes of Czechoslovakia not long ago. Mr. Newman bases his proposal on the experiences of the Greco-Turkish exchanges of nationals in 1923. "If millions of people," he writes, "can be transferred to the other side of the Atlantic, or even to the other side of the world, without serious hardship and certainly to the eventual benefit of themselves and the recipient countries, then it ought not to be impossible to work out similar schemes in Europe." He calculates that "from five to seven million people would need to be moved in order to tidy up the frontiers of Europe; the figure might prove to be as high as ten millions." Yet he adds, "the task is not too frightening . . . it is surely worth the cost of a week's war to take a step which would go far towards the permanence of European peace." (pp. 23--24) And with an air of finality the author concludes: "No other solution is possible." (p. 27) Moreover, minorities who prefer to remain behind must be prepared to lose their nationality. "An English emigrant to America, after a period of probation, ceases to hold any British rights and becomes an American. A German who elects to live in Poland will similarly be classed and treated as a Pole." (p. 534)

There is much food for reflection in this book for a thoughtful Jew. In dealing with Poland and Rumania Mr. Newman runs up against the Jewish problem, although he skips over it rather lightly in the case of Hungary. On the whole this descendant of the author of *Daniel Deronda* displays a genuine sympathy for Jewish suffering and for the magnitude of the Jewish problem. But one is left with a feeling of melancholy at the lack of understanding of the deeper issues involved, at the concealed (undoubtedly unconscious) anti-Jewish biases pervading this supposedly friendly treatment, and at the absence of any really constructive suggestions.

While Mr. Newman shows a remarkable sympathy for the national aspirations and

folk culture of the motley groups among whom he has moved—for Slovaks and Poles, Czechs and Masurians, Ruthenians and Kashubians—"a walk through the ghettoes of Warsaw or Cracow," for Mr. Newman, "is like a visit to a legendary world." (p. 116) One canot help wondering why the ghetto of Cracow is more legendary than a Ruthenian peasant village. He rightly points out the economic foundations of Polish anti-Semitism, but he is prone to accept Polish anti-Jewish action in this sphere as "natural." He also accepts the official Polish pre-war slogan of "too many Jews in Poland." Emigration of Jews from Poland, therefore, is the chief practical solution proposed. But there is no very clear answer as to where the emigrants are to be sent. Palestine is rejected for fear of Arab resentment. The recently advanced proposal to make East Prussia a haven for Jews is likewise rejected. He does suggest colonization in "one of the undeveloped South American countries" and in Madagascar, but he ends his discussion of the Jewish problem in Poland with a bland kind of optimism that is only born of ignorance. "In some respects," he hopefully writes, "the solution of the Jewish problem in Poland will be easier than elsewhere. I have emphasized that anti-Semitism is a comparatively recent growth there; that Poland's record of tolerance is remarkably good." (p. 123)

In the treatment of Rumania we find the same sympathy for Jewish suffering combined with the same acceptance of the arguments of government apologists. It is again a story of "excess Jews" and the distinction between "the Rumanian Jew proper and the large number of Russian Jews who have entered the country during the past few generations," who are considered "as foreigners who must be expelled." Here Mr. Newman makes the ingenious suggestion of converting Bessarabia into a haven for "excess Jews," constituting the province as autonomous but affiliated with either Rumania or Russia.

Far more significant are the general implications for European Jewry of proposals such as those advanced by Mr. Newman. It is a tragic fact that all discussions regarding frontier revisions are pursued without any reference at all to the Jews involved. In many of the disputed areas, such as Eastern Galicia, Bessarabia, Bukovina, Transylvania, the Baltic states, Vilna (where Jews constituted the largest single ethnic group), there were, before the war, large and old established Jewish communities. No matter how the border line is drawn, Jewish interests as such are not considered. Each of the disputing parties considers the Jews as members of its nationality in order to strengthen its own national claims. Obviously, Jews as such cannot negotiate boundary claims since they do not constitute a state. Hence their tragic plight as an ubiquitous minority subject to nationalist exploitation. Does the acceptance of Mr. Newman's principle of exchange of minorities mean that the principle of national homogeneity is to become supreme; that these reconstituted national states shall become *Judenrein,* either through enforced emigration or enforced assimilation? Our Jewish leaders and experts have hardly begun to give their attention to such problems. When Prof. Marc Vichniac published some time ago a monograph for the Yiddish Scientific Institute entitled, *The Tranfer of Populations as a Means of Solving the Problem of Minorities* (New York 1942), the project was considered superfluous by many of our communal leaders and neither the study nor the problem received the attention it merited.

Our various Jewish post-war institutes and committees should also give careful

consideration and study to all the implications involved for European Jewry in the various plans for federation. It is a well-known fact by now that the disruption of the Austro-Hungarian and Russian Empires after World War I brought about a special dislocation of Jewish economic life in Eastern Europe from which the Jews in the post-war period never recovered. At that time world Jewry was caught completely unprepared for such economic dislocation. We must not be caught off guard again.

One cannot help also considering the prospects of Jewry with respect to the relation of territorial adjustments in Eastern Europe to the Soviet Union. It is indisputable that the incorporation of several million more Jews into the Soviet Union will free these Jews from the ever-present fears of anti-Semitism and physical and material persecution. But it is also very important to realize that Jewish life in pre-war Poland, Rumania, Lithuania and the Baltic states, with all the persecution and all the material hardships that characterized the pre-war period, nevertheless did afford more opportunities for the preservation of living Judaism and Jewish values and for the maintenance of close relations with the rest of the Diaspora and Palestine.

In the light of such considerations, therefore, our task must be to support the democratic forces in the small nations of Eastern Europe, but we must also prepare carefully worked out demands for the international recognition of the Jewish problem as an independent problem, for the international regulation and financing of Jewish emigration and colonization, for the international handling of Jewish claims for reparations and punishment of criminals, and above all, for the international protection of the rights of Jews to live a collective life as Jews.

KOPPEL S. PINSON

Music Notes

By JUDITH K. EISENSTEIN

THERE is a steady flow of letters to our desk, all of them containing queries about Jewish music, published or recorded, for homes, centers, synagogues, schools and clubs, and requesting suggestions for methods of introducing such material. We have always rejoiced in receiving these letters, seeing in them evidence of an awakening awareness of the importance of music in Jewish life. We have tried conscientiously to reply to each in detail, with long letters, annotated lists, outlines of lectures and personal discussions. This has been going on for a long time. We are sure that other persons engaged in Jewish music have had similar experiences, and have responded with similar eagerness and willingness to help. Yet the same questions recur with amazing uniformity, and our guess is that many readers who have not written the questions have them in mind, still unresolved. This seems to indicate a sad lack of progress. It seems to indicate that we have done something less than wise, in allowing others and even ourselves to imagine that any good can come out of casual correspondence courses, where the real need is for concerted, organized and systematic action.

We have allowed the impression to go unchallenged that music programs can

be carried on by local program chairmen, by Hebrew teachers and club leaders who know many songs but cannot read a note of music, by *hazzanim,* and by local "music lovers" who collect records. We have followed carelessly in the lead of Jewish educators and rabbis and lay leaders, who have discovered the effectiveness of music as a device, without the slightest understanding of music as an art, in allowing the public to imagine that there are short cuts to Jewish music, and bargains to be found. The result is not only the unbearable repetition of the same elementary questions, which a pedagogue has to learn to take in his stride, but also, and more seriously, the bogging down of Jewish music in such a woeful mire of mediocrity that it may never be rescued. Far from being an art which can free the soul of the Jew, assuage his pain, and bind him in joyous identity to his folk and its past, it fails even as a cheap device for enticing people into Jewish gatherings.

Let us then say *mea culpa,* and proceed to examine the questions not only with the purpose of discharging an overwhelming debt of unanswered correspondence, but also with the honest aim of seeking answers. The questions can all be classified as follows, in the order of their frequency:

1) What can we do to improve the music of our synagogue, to make it at the same time palatable to our young people and appealing to the traditionally minded? How can we introduce congregational singing, and what songs shall the congregation sing?

2) What phonograph records are there of Jewish interest, and will you write a little about each record to guide our listening?

3) What material can you suggest for our choral groups? What songs, cantatas, operettas?

4) How can we introduce singing into our club, our home, our student association? What song books do you suggest?

5) Where can I learn about Jewish music? What courses are being given? What books can I read?

There are limited specific answers to all these questions. There are some immediate suggestions which we can offer, but they must be considered purely as emergency measures until a long-range program can be set in motion. Before we venture into the detailing of such emergency measures, we will indulge, with the reader's permission, in the outlining of what we, in all fairness, believe to be the necessary long-range program.

First, all leaders of groups, classes, synagogues, such as rabbis, teachers, program chairmen, shall be at least as literate in music as they are expected to be in arithmetic. As educated human beings who engage in the leadership of others, they shall have music as some part of their education, so that they can read a tune, so that they shall know the difference between a folk song, which requires no accompaniment and an art song which must have an accompaniment, so that they shall know the string quartet is not a pitifully small orchestra, and that the conductor of an orchestra is not an exhibitionist indulging in some weird rite.

Second, it must be recognized that, while amateurs can certainly teach songs, or coach a very simple set of congregational chants, they must have the careful supervision of professionally-trained directors. The very questions which are asked, and even the omission of others, reflect the limitations of the untrained amateur. The whole scope of Jewish music is reduced to trivialities. Any emergency measures should be carried on with an effort to intensify the demand rather than to lessen the demand for professionals, so that the schools of higher Jewish learning may feel that the time, the effort and the expense necessary to institute such

training are warranted and so that young people may be impelled to submit to its rigors.

Third, publication must be subsidized, so that it does not depend on immediate markets. A decent respect for published material, and for copyright laws, must be maintained so that the cheap reproduction by mimeographing is eliminated. Also, recordings and radio programs must be subsidized, in order that they shall cease to exist at the mercy of commercial organizations and sponsors.

With such a broad general program in mind, we feel justified in tackling the questions listed above, one at a time. In this issue we shall take up only the first, which deals with synagogue music. We suggest that the individual synagogue set up a committee, which shall include the most interested and musically educated laymen, the cantor, and the rabbi or the educational director, who will have contact with the school and the other congregational activities. This committee shall do some preliminary reading. They shall write to the Jewish Music Forum (Secretary, Ruth Kisch-Ardnt, 845 West End Avenue, N.Y.C.), for their bulletin of December, 1941, containing the proceedings of the Conference on the Status of Synagogue Music and for their current bulletin, containing the proceedings of the Conference on Congregational singing, held last year under the joint auspices of the Forum and the Jewish Reconstructionist Foundation. After careful study of these proceedings, they will have a clearer notion of the problems involved. They might then arrange to invite a musical expert—perhaps a member of the Forum—as a consultant, to visit the synagogue, to study the possibilities for a professional choir, or a volunteer choir, or for a group to be in the vanguard of congregational singing; to study the possibilities of preparatory training in the school and in the clubs; to make a basic selection of material, and to initiate the activities. The consultant might be able to organize the activities sufficiently for the congregation to carry on under its own leadership for a period of time, after which there should be renewed consultation.

The consultant would probably find sufficient published material for choir, among the many fine services in the catalogues of our various publishing companies. He could select those which the particular choir is equipped to perform, and indicate wherein they would need to improve in order to handle other, more difficult services. He would find it hard to provide published music for congregational singing. There is no compilation of such music at present outside of the Union Hymnal. Here the congregation would be obliged to resort to the mimeograph or the offset process in order to provide copies of the music for the entire congregation. The objections to this would be eliminated if the congregation would consider its work as preparatory, or experimental, leading to an eventual collaborative compilation such as the Forum contemplates. They should also make themselves responsible for sharing in the expenses of such a compilation.

The problem of satisfying conflicting tastes, in such a set-up would gradually disappear. The expert consultant would understand the importance of tradition, and find that modern music which is based on the tradition. He would guide the tastes of the people so that both young and old will recognize beauty in the best music. While he would certainly refuse to cater to cheap and vulgar tastes, he would not be too "high-brow" and impose on the congregation music which it is unequipped to understand and appreciate. The whole group can enjoy gratifying experience of joint search and growth.